

BAHAI TEACHING

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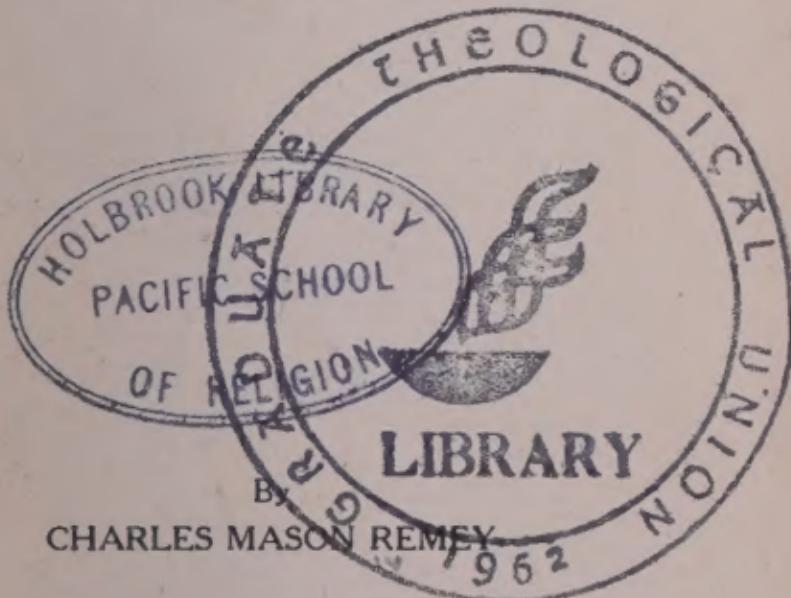


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Bahai Teaching

Quotations
from the Bahai Sacred Writings
and
several articles upon the History
and Aims of the Teaching



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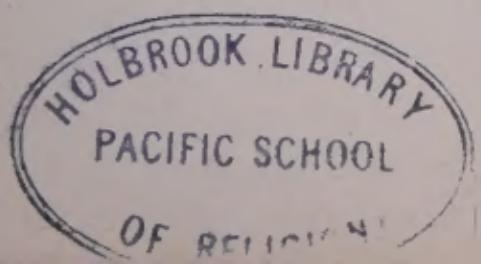
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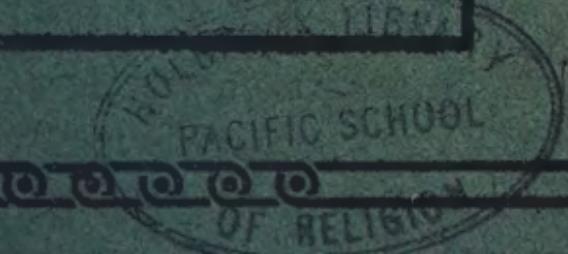
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Some
VITAL
BAHAI
PRINCIPLES





SOME
VITAL
BAHAI
PRINCIPLES



THE BAHAI MOVEMENT

The Bahai Movement is not an organization. You can never organize the Bahai Cause. The Bahai Movement is the spirit of this age. It is the Essence of all the highest ideals of this century. The Bahai Cause is an inclusive movement: the teachings of all the religions and societies are found here; the Christians, Jews, Buddhists, Mohammedans, Zoroastrians, Theosophists, Freemasons, Spiritualists, etc., find their highest aims in this Cause — — — the Socialists and philosophers find their theories fully developed in this Movement.

Abdul—Bahá.

PRINCIPLES

Compiled from the words of Abdul—Baha.

SOME OF THE SPECIAL TEACHINGS OF BAHA'O'LLAH WHICH ARE NEW AND IN ADDITION TO THE TEACH- INGS OF THE PAST DAYS AND AGES.

I.—THE ONENESS OF THE WORLD OF HUMANITY

“Baha'o'llah addresses Himself to the world of men, saying, ‘Ye are all leaves of one tree and the fruits of one arbor. That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof. — — — while in all past religious books and epistles, the world of humanity has been divided into two parts; one called the people of the Book, or the Pure Tree, and the other, the Evil Tree. One half of the people of the world were looked upon as belonging to the faithful, and the other as belonging to the irreligious and the infidel; one half of the people were consigned to the mercy of the Creator, and the other half were considered as objects of the wrath of their Maker. But Baha'o'llah proclaimed the Oneness of The World of humanity—He submerged all mankind in the Sea of Divine Generosity.”

II.—INDEPENDENT INVESTIGATION OF TRUTH

“No man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears, and investi-

gate Truth in order that he may find the Truth; whereas the religion of forefathers and ancestors is based upon blind imitation, — — — man should investigate the Truth."

III.—THE FOUNDATION OF ALL RELIGION IS ONE

"The foundation underlying all the Divine precepts is that One Reality. It must needs be Reality, and Reality is One, not multiple. Therefore the foundation of the Divine Religions is one. But we can see that certain forms have come in, certain imitations of forms and ceremonials have crept in. They are heretical, they are accidental, because they differ; hence they cause differences among religions. But if we set aside these imitations and seek the Reality of the Foundation we shall all agree, religion is One and not because multiple."

IV.—RELIGION MUST BE THE CAUSE OF UNITY AMONG MANKIND

"Every religion is the greatest divine effulgence, the cause of life amongst men, the cause of the honor of humanity, and is productive of the life everlasting amongst humankind. Religion is not for enmity or hatred. It is not for tyranny or injustice. If religion be the cause of enmity and rancor, if it should prove the cause of alienating men, assuredly non-religion would be better. For religion and the teachings which appertain to it are as a course of treatment. What is the object of any course of treatment? It is cure and healing. But if the outcome of a course of treatment should be productive of mere diagnosis and discussion of symptoms, the abolition of it is evidently preferable. In this sense, abandoning religion would be a step toward unity."

V.—RELIGION MUST BE IN ACCORD WITH SCIENCE AND REASON

“Religion must be reasonable; it must agree perfectly with science, so that science shall sanction religion and religion sanction science. The two must be brought together, indissolubly in the Reality. Down to the present Day it has been customary for man to accept a thing because it was called religion, even though it were not in accord with human reason.”

VI.—THE EQUALITY OF MEN AND WOMEN

“This is peculiar to the teachings of Baha 'o'llah, for all former religious systems placed men above women. Daughters and sons must follow the same form of study and the same education. Having one course of education promotes unity among mankind.”

VII.—THE ABOLITION OF ALL PREJUDICES OF WHATEVER NATURE

“It is established that all the prophets of God have come to unite the children of men and not to disperse them, and to put in action the law of love and not enmity. Consequently we must throw aside all these prejudices, the racial prejudice, the patriotic prejudice, the religious and political prejudices. We must become the cause of unity of the human race.”

VIII.—UNIVERSAL PEACE

“That all men and nations shall make peace; that there shall be Universal Peace amongst governments, Universal Peace amongst religions, Universal Peace amongst races, Universal

Peace amongst the denizens of all regions. Today in the world of humanity the most important matter is the question of Universal Peace. The realization of this principle is the crying need of the time."

IX.—ALL MANKIND SHOULD PARTAKE OF KNOWLEDGE AND EDUCATION

"All mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. The education of each child is obligatory. If there are no parents, the community must look after the child. Each person should have his part of the sciences."

X.—THE SOLUTION OF THE ECONOMIC QUESTION

"No religious books of the past Prophets speak of the Economic question, while the economic problem has been thoroughly solved in the Teachings of Baha'o'llah. Certain regulations are revealed which insure the welfare and well being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want. — — — Until this is effected happiness is impossible. All are equal in the estimation of God; their rights are one and there is no distinction for any soul; all are protected beneath the justice of God."

XI.—A UNIVERSAL LANGUAGE

"The oneness of language, namely that a universal language shall be adopted which shall be taught by all the schools and academies of the world. A committee appointed by national bodies shall select a suitable language to be

used as a means of international communication, and that language shall be taught in all the schools of the world in order that everyone shall need but two languages, his national tongue and the universal language. All will acquire the international language."

XII.—A UNIVERSAL TRIBUNAL

"A tribunal which will be under the power of God, under the protection of all men. Each one must obey the decisions of this tribunal, in order to arrange the difficulties of every nation.

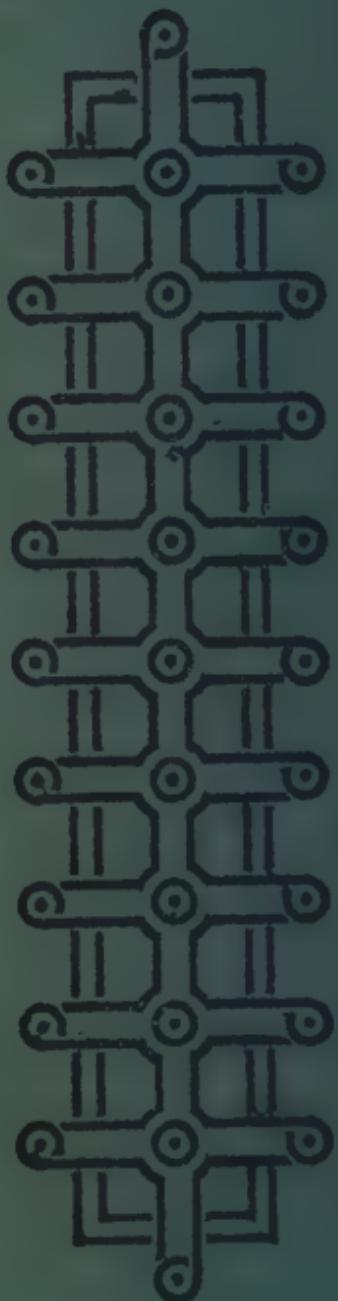
"About fifty years ago in the Book of Akdas, Baha'o'llah commanded the people to establish the Universal Peace and summoned all the nations to the Divine Banquet of International Arbitration so that the questions of boundaries, of national honor and property and of vital interests between nations might be decided by an arbitral court of justice."

"Remember these precepts were given more than half a century ago—at that moment no one spoke of Universal Peace—nor of any of these principles, but Baha'o'llah proclaimed them to all the sovereigns of the world. — — — They are the spirit of this age; the light of this age; they are the well-being of this age."



This pamphlet is the offering of a friend of the Bahai Cause. Copies may be obtained by applying to P. O. Box 1319, Washington, D. C.





* V a n i t y *

The Revelation
— *of* —
Baha' O'llah



“We desire but the good of the world and the happiness of the nations. . . . That all nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened. . . . These fruitless strifes, these ruinous wars shall pass away and “The Most Great Peace” shall come. . . . Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind.”

Baba’ O’llab.

An Outline of
The Baha'i
Teachings

Object

The object of the Bahai' Movement is Divine Unity of man with God, which unity manifests itself in the brotherhood of mankind. This is being brought about, not by attacking the different religious systems, but by confirming the same, and by showing that this revelation of to-day is but another outpouring of the One Divine Truth which in different epochs of the past has been poured out upon humanity.

Unity of Revelation

From the earliest times God has, through His prophets, revealed His Truth to the world. Although the persons of these teachers have been different, yet the truth which they all taught has been the same. Each revealed God in the measure that the people of his time were able to receive, yet it was the One Light of God which shone through them all.

Results of Revelation

Divine Revelation has its individual and general effect upon man. Through it individual souls are quickened with divine life, while its general effect—the outcome of the former—is seen in the unity and brotherhood which faith in God creates between men.

Heaven and Hell

Heaven and hell are conditions of soul. The soul which lives in God is in that divine state called Heaven, while one not yet awakened to the glory of God is in a state of darkness, or hell. The coming of the Kingdom of Heaven on Earth has been the one theme of Christ and the prophets. All have spoken of this epoch in different terminology, but in reality they all spoke of the one great age of Divine Enlightenment—a time when faith should replace unbelief, and when Divine knowledge should replace ignorance and superstition. This is to be the final and the greatest phase of creation, for by virtue of it all created things will be brought wholly under the guidance of God.

Latter-day Revelation

Together with the prophecies of the different religions relating to the establishment of a divine dispensation amongst men, are prophecies relative to the coming of a great teacher and prophet, who would establish unity between the peoples of divers religions. These prophecies have all been fulfilled in the coming of Baha' O'llah, and the Bahai' Movement, which sprang therefrom, is that nucleus of Divine unity which will grow and expand until this earth shall indeed become the vineyard

of the Lord, and its people the good husbandmen thereof.

The Bab

In the month of May, 1844, there appeared in Persia a teacher calling Himself The Bab*, and proclaiming Himself to be the forerunner of "He whom God would manifest." One who would shortly appear with manifest spiritual power and establish the Divine Kingdom upon the earth. The ministry of The Bab lasted six years, and was followed by His martyrdom, which was brought about by the Mohammedan clergy upon the charge of heresy.

Baba' O'llah

Shortly after the martyrdom of The Bab, the one whose coming He had foretold appeared in the person of Baha' O'llah. Under the most severe persecution Baha' O'llah, together with some of His followers, was exiled to Turkey in Europe, and later on in 1868 was sent to the town of Acre, a penal colony situated on the Mediterranean, just north of Mt. Carmel, in Syria. Upon arrival here Baha' O'llah made His declaration to the world in the form of letters to the kings and rulers of the earth in which He declared to all His divine mission.

*Bab is the Persian and Arabic word for door or gate.

Here in Acre He lived and taught until He passed out of this mortal world in the year 1892. While during His ministry He gave His teachings and spiritual instructions, yet during that time His cause was not explained and established in the world in general. To this end Baha' O'llah commanded His followers upon His departure to turn their faces toward His son, Abdul Baha Abbas, as their spiritual guide, the explainer of His teachings, the one who would establish His cause in the world, the one upon whose shoulders His mantle would fall.

Abdul Baha Abbas

Abdul Baha Abbas, who was born May 23, 1844, now a state prisoner in the town of Acre, makes but one claim for himself—that of service in the Path of God. He signs himself Abdul Baha Abbas, which means "Abbas the servant of God." He is regarded by the Bahais as their spiritual leader and example to be followed in teaching this great faith in the world. He through his example, is making the spiritual life of Baha' O'llah possible, and within the reach of His followers, the Bahais.

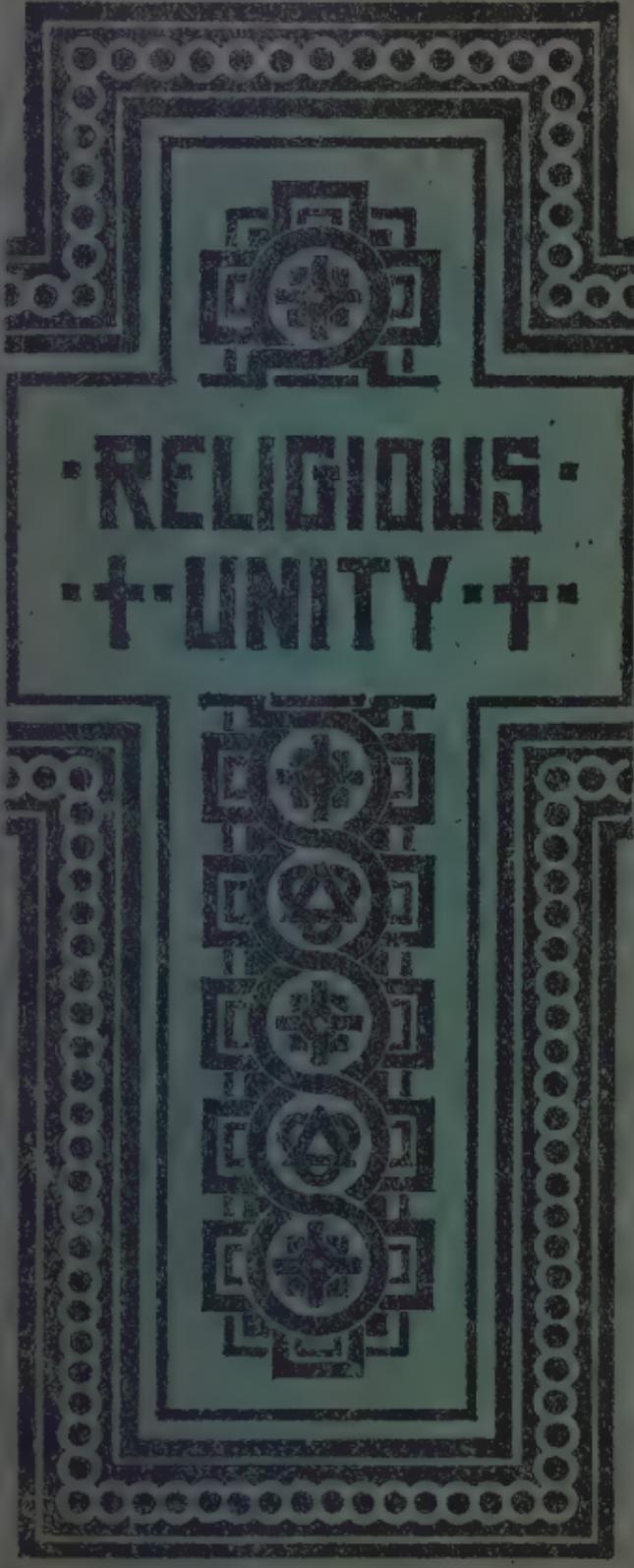
Epitome

While this great latter-day movement for religious unity has had three teach-

ers, the central point about which all focus is Baha' O'llah, from whom the believers take their name, Bahais. While there is no personal return of God's prophets or messengers, the same spirit of Divinity which spoke through them in the past has again appeared in this day as a point of direction for the spiritual union of all people.

C. M. R.

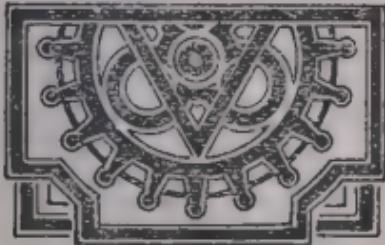
February, 1905.



• RELIGIOUS •
+ UNITY +



**-THE REVELATION OF-
- BAHĀ'ULLĀH -**





“O ye discerning ones of the people: Verily the Words which have descended from the heaven of the Will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of Oneness. Be the cause of the comfort and the advancement of humanity. This handful of dust, the world, is one home: let it be in unity. Forsake pride, it is a cause of discord. Follow that which tends to harmony.”

Baha’ o’llah.

The Baha'i' Movement

The object of the Baha'i Movement is the religious unification of all people. This teaching has not come into the world to destroy but to fulfil and perfect all divine teaching of the past and present. It stands as the one goal toward which Truth has always worked, through its appearance in the prophets and anointed ones sent unto various peoples of past ages, and is the beginning of that age of divine enlightenment and peace, the coming of which has been the theme of all revelation—The Kingdom of God on Earth.

Together with the prophecies which are recorded in the Holy Books of various peoples relative to the establishment of God's Kingdom upon the earth, are those pertaining to the coming of a great revelator and teacher, who was to appear in the latter days, bringing the people of different religions together and explaining away the differences, which from time immemorial have separated them.

This divine manifestation has been foretold in varying terminology, in accordance with the teachings of the va-

rious prophets and commensurable with the understanding of the people to whom they ministered. Thus in the New Testament of the Christians the second and triumphal coming of Christ is prophesied. In the Old Testament of the Jews the triumphal coming of the Messiah is foretold. In the Koran of the Mohammedans is found prophecy regarding the establishment of God's Kingdom on the earth, and so on, through the sacred writings of other religions, are found similar prophecies relating to this latter day.

In the coming of Baha' O'llah, with His forerunner, The Bab, and His "Branch," Abdul Baha; all these various prophecies of the different religions have been fulfilled, and in the Bahai Movement, which emanated therefrom, is found the nucleus of that divine order of things which man has long expected.

On May 23, 1844, there appeared in Shiraz, Persia, a young man, Ali Mohammed by name, who declared himself to be The *Bab, or the forerunner of "He whom God would Manifest"—a great teacher, who was soon to appear with manifest signs of divine power and strength, through whose

*"Bab" is the Arabic word for door or gate.

teachings the divine unity of mankind would be established.

The Bab was met by great opposition on the part of the Mussulman clergy, and at their instigation was placed under military surveillance. In spite of being thus hampered, He continued His teaching, exhorting the people to holiness and sanctity of living, in order that they might be fitted to meet the Promised One, shortly to appear, and to become as mirrors which would reflect His spiritual perfection.

Thus the first two years of The Bab's ministry passed, at the end of which time He was seized, by the order of the clerical authorities, and thrust into prison. His imprisonment lasted four years, during which time He taught His followers through letters and epistles. This was followed by a trial in which The Bab was condemned to death upon the charge of heresy. He, with one of His followers, suffered martyrdom in the Cause of Truth in the city of Tabriz, Persia, on July 9, 1851.

The mission of The Bab being that of precursor of "He whom God would Manifest," the institutions and ordinances which He established were for the time being only. With the appearance of the Promised One, the follow-

ers (Babis), were commanded to turn their faces unto Him, when He, who was to come, would reveal His teachings, divine laws and ordinances, thus completing the foundation upon which would be constructed The Kingdom on earth.

The writings of The Bab consist of many epistles and exhortations to His followers, together with admonitions as to life and conduct, secular as well as religious. These make up the Holy Book of "Beyan." The most noteworthy of The Bab's institutions was a college consisting of eighteen of His first followers, which together with Himself as "The Point," formed what was called "The Nineteen Letters of The Living." To them He entrusted the guidance of the movement, commanding them to be at all times ready for and awaiting the appearance of "He whom God would Manifest." This was to take place in the very near future, though the exact time was not given.

The Bab was not alone in being persecuted by the Mohammedans, for with His martyrdom came upon His followers troubles of the most dire nature. Over twenty thousand of these willingly gave up their property, families and lives, rather than deny and recant their faith. These persecutions

are by no means a thing of the past, for in Persia, in 1901, there were one hundred and seventy martyrs at one time in the city of Yazd.

During the days of The Bab's ministry, while His cause was being promulgated by His followers throughout Persia, there were many believers who never met with Him in person. Among these was Baha' O'llah, a young man of noble family, who warmly espoused The Bab's cause, publicly upholding and teaching it in Teheran.

In 1852, the year following The Bab's martyrdom, when the persecution of the Babis was at its height, Baha' O'llah, with others of the new faith, was imprisoned in Teheran, and later on with a number of Babis was sent in exile to Baghdad in Irak.

During the exile in Baghdad Baha' O'llah, through His teachings and spiritual insight, gradually brought calmness and assurance to the followers. As the movement gained strength the local clerical authorities began to show fear. This led to an arrangement made by which Baha' O'llah, with the band of believers, was ordered to a more distant exile in Constantinople. In April, 1862, on the eve of His departure from Irak, Baha' O'llah declared Himself, to a few chosen ones amongst the followers, to be the one

whose coming The Bab had foretold, "He whom God would Manifest."

From Constantinople the exiles were sent to Adrianople, where they remained until 1868, when they were finally sent to the fortified town of Acca (Acre), a penal colony on the Mediterranean just north of Mt. Carmel in Syria.

Here in the land of Carmel, where "the coming" in this latter day has been foretold by all of the prophets, Baha' O'llah lived and taught; many traveling from great distances to receive instructions from Him, while others received teaching through His writings.

The writings of Baha' O'llah are many. They consist of explanations, given to various inquirers, regarding His mission and doctrines; together with exhortations to His followers and certain advices and laws the pursuance of which is conducive to the best secular as well as spiritual welfare of mankind.

Thus it will be seen that with the coming of Baha' O'llah the mission and teachings of The Bab were fulfilled and completed, so from that time on the movement became known as the Bahai Movement, and the believers became known as Bahais. In the Spring of 1892, the mission of Baha' O'llah being

finished, He passed quietly from this world. While during His ministry His revelation was complete, yet His Cause was not explained nor established in the world in general. To this end Baha' O'llah, in His Testament, as well as in various parts of His teachings, commanded His followers upon His departure to turn their faces toward His eldest son, Abdul Baha, whom He had chosen as their spiritual guide: "The Center of The Covenant" of God to the people of the world, the expounder of His Teachings, the one who would establish His Cause in the world, the one upon whose shoulders His Mantle would fall.

Abdul Baha was born in Teheran, in Persia, on the 23d of May, 1844, the day upon which The Bab began His teaching. During all the trials and vicissitudes of the mission of Baha' O'llah His eldest son, Abdul Baha, was at His right hand promulgating His Cause and serving His followers. He was the first of all to recognize Baha' O'llah as The Promised One; accordingly from childhood his father fitted and trained him to become the center of the movement.

Abdul Baha makes but one claim for himself, as to his Spiritual station, that of Service in the Path of God. He signs himself, "Abdul Baha," which

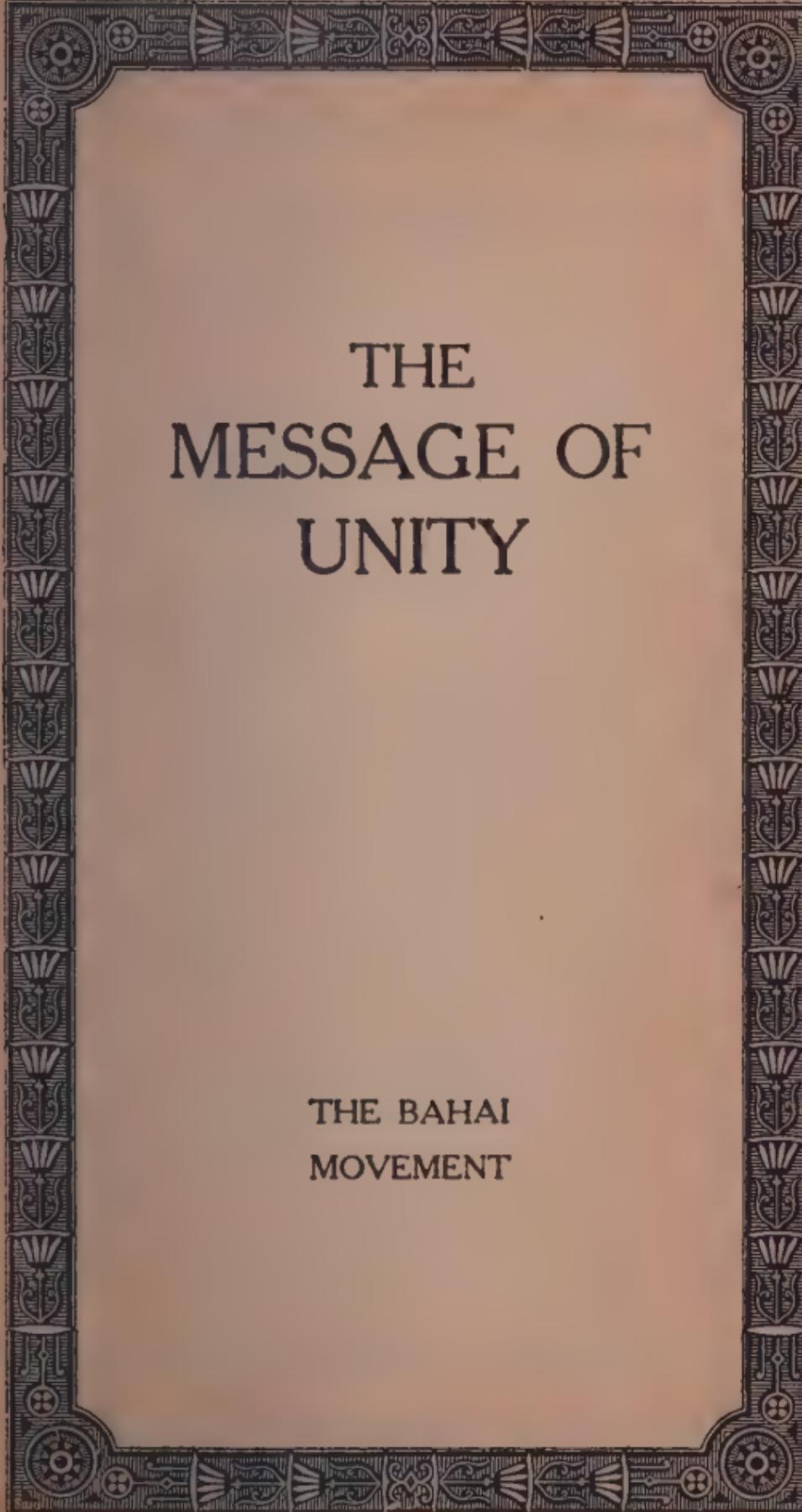
being translated is "the Servant of God." Abdul-Baha is acknowledged by all of the Bahais as their spiritual leader, and the one to be emulated in the teaching of this great faith in the world. He, through his example, is bringing the spiritual life of Baha' O'llah within the reach of his followers, the Bahais. He is the first fruit of the consummation of God's promise to the world, and he is the center from which the light is now being radiated to all the people of the world; therefore he in his mission lives and exemplifies his title of "The Center of The Covenant."

The mission of Baha' O'llah is to spiritually unite mankind. While He came in the East His mission is in the West as well. His teachings are suited to all classes and conditions of men. This has already been proven by the multitude of elements which they have embraced and assimilated and which they are bringing into union of belief, spirit and action. Through this Divine Power Christians, Jews, and Atheists in the West, and the same in the East, together with Mussulmans, Zoroastrians, Buddhists and Brahmins, are being united in thought, faith, and love.

C. M. R.

June, 1906.





THE MESSAGE OF UNITY

THE BAHAI
MOVEMENT

THE MESSAGE
OF
UNITY

The Bahai Movement

"We desire but the good of the world and the happiness of the nations. . . . That all nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened. . . . These fruitless strifes, these ruinous wars shall pass away and the Great Peace shall come. . . . Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

"O ye discerning ones of the people: Verily the words which have descended from the heaven of the will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of oneness. Be the cause of the comfort and the advancement of humanity. This handful of dust, the world, is one home: let it be in unity. Forsake pride, it is a cause of discord. Follow that which tends to harmony." *Baha'o'llah.*

"O CHILDREN OF MEN! Do ye know why We have created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created. Since We created ye all from the same substance, ye must be as one soul, walking with the same feet, eating with one mouth and living in one land, that ye may manifest with your being, and by your deeds and actions, the signs of unity and the spirit of oneness. This is My

Counsel to ye, O people of Light! Therefore follow it, that ye may attain the fruits of holiness from the Tree of Might and Power."

Baha'o'llah.

"O SON OF SPIRIT! I have created thee rich: Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee: Why searchest thou for another than Me? From the clay of Love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty and Supreme."

Baha'o'llah.

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Together with the prophecies which are recorded in the holy books of various peoples relative to the establishment of God's Kingdom upon the earth, are those pertaining to the coming of a great revelator and teacher, who would appear in the latter days, bringing the

people of different religions together and uniting their souls in the love of God.

This divine manifestation has been foretold in varying terminology, in accordance with the teachings of the various prophets and commensurable with the understanding of the people to whom they ministered. Thus in the New Testament of the Christians the second and triumphal coming of Christ is prophesied. In the Old Testament of the Jews the triumphal coming of the Messiah is foretold. In the Koran of the Mussulmans is found prophecy regarding the establishment of God's Kingdom on the earth, and so on, through the sacred writings of other religions, are found similar prophecies relating to this latter day.

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Through His purity of soul and spiritual wis-

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dom The Bab drew unto Himself many followers who in turn promulgated His doctrines with so much fervor that within a short time many believed and joined His ranks.

The Bab was immediately met by great opposition on the part of the Mussulman clergy, and at their instigation, was placed under military surveillance. In spite of this He continued His teaching, exhorting the people to holiness and sanctity of living, in order that they might be fitted to meet the Promised One, shortly to appear, and to become as mirrors which would reflect His spiritual perfection. Thus the first two years of His ministry passed, at the end of which time, He was seized, by the order of the clerical authorities, and thrust into prison. His imprisonment lasted four years, during which time He taught His followers through letters and epistles. This was followed by a trial in which The Bab was condemned to death upon the charge of heresy. He, with one of His followers, suffered martyrdom in the cause of truth in the city of Tabriz, Persia, on July 9, 1850.

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While during His ministry His revelation was complete, yet His cause was not explained nor established in the world in general. To this end Baha'o'llah, in His testament, as well

as in various parts of His teachings, commanded His followers upon His departure to turn their faces toward His eldest son, Abbas Effendi, whom He had chosen as their spiritual guide: "The Center of The Covenant" of God to the people of the world, the expounder of His teachings, the one who would establish His cause in the world, and the one upon whose shoulders His mantle would fall.

Abbas Effendi was born in Teheran, in Persia, on the 23d of May, 1844, the day upon which The Bab began His teaching. During all the trials and amid the vicissitudes of the mission of Baha'o'llah, His eldest son Abbas Effendi was at His right hand promulgating His cause and serving His followers. He was the first of all to recognize Baha'o'llah as The Promised One. He makes but one claim for himself, as to his spiritual station, that of service in the path of God. He signs himself "Abdul-Baha Abbas," which, being translated, is "Abbas, the Servant of God." Abdul-Baha is acknowledged by the Bahais as their spiritual leader, and the one to be emulated in the teaching of this great faith in the world. He, through his example, is bringing the spiritual life of Baha'o'llah within the reach of his followers, the Bahais. He is the first fruit of the consummation of God's Latter Day promise to the world, and he is the center from which the light is now being radiated to the world; therefore he in his mission lives and exemplifies his title of "The Center of The Covenant."

Abdul-Baha's life is one of active service to humanity. There is no element in the daily life of this world too small to receive his attention, and yet the great motive power manifesting through him is not of this world but is of God. He is working to serve God, yet by serving God he serves mankind. From his early childhood until his 64th year he was an exile and a prisoner;* yet the light of his life and teachings has reached to the far corners of the earth. From many countries have gone to him people of different beliefs to receive spiritual help, and upon leaving him they have returned to their various homes to share with others the joy and assurance of his spiritual message and to follow in his path of service.

Some of the Ordinances of the Bahai faith touch upon the following subjects:

Religious Unity. All men are free to believe and to worship as they will, but they are exhorted to unite in the universal faith of Baha, for only through spiritual unity will mankind attain the highest development.

Tolerance. The Bahais should not separate themselves from people who are not of their belief, nor should they denounce nor antagonize those holding views other than their own. They

*With the establishment of a constitutional form of government in Turkey, in the summer of 1908, all political prisoners throughout the Ottoman empire were liberated. Thus it is that now Abdul-Baha is no longer an official prisoner.

should mingle freely with all people and show forth their faith through love and service to their fellow men.

Universal Peace. Warfare should be abolished and international questions should be settled by arbitration. In order to facilitate international communication, one language should be chosen from those already existing, or one devised for that purpose.

Government. Representative legislation is most conducive to the welfare of the people. The people of Baha should be loyal and law-abiding citizens in whatever country they may dwell. They should not glory in that they love their country, but in that they love their kind. *

Worship. Prayer supplemented by a pure and useful life in this world form the elements of true worship. Faith without works is not acceptable. Every man should have an occupation which conduces to the welfare of humanity, the diligent pursuance of which is in itself an act of worship.

Marriage. Celibacy and asceticism are discouraged. Man should marry and create a family and live in the world where he can show forth in his daily life the spirit which is in his soul. Monogamy, as the highest expression of justice, is taught.

Resistance. Harshness should be met with gentleness and hatred with love. With these weapons the Bahais will overcome all opposition.

The Church. In this Cause there is no priesthood apart from the laity. Each one who receives the spirit should share it with those whom he meets in daily life. Teaching is given without money and without price. Teachers are generally self-supporting, but occasionally they are sent forth to teach provided with the necessities of life by those who are desirous and able in this way to serve The Cause. Places of worship are to be provided for meeting and prayer.

Religious government. "The House of Justice," a central assembly, the members of which are selected by general vote, is to preside over the affairs of the Bahai world. Its work, apart from its purely religious character, has to do with charitable and educational matters and the general welfare of the people.

Temperance. In all matters moderation is to be observed. Man should not use intoxicating liquors as a beverage. The taking of opium and kindred drug habits are most emphatically denounced, and gaming is also forbidden. The use of tobacco is discouraged in no uncertain terms.

Admonitions forbidding mendicity, slavery, cruelty to animals, and various offences, together with rules regarding public hygiene, education of both sexes and other matters need not here be mentioned, as they are already provided by Western civilization, though in the Orient the need for these is very great.

The philosophy of Baha'o'llah is simplicity itself. Man can only know and become spirit-

ually quickened by the Infinite God *through His Manifestation*. He manifests Himself to mankind through "The Word," that uncreated power which has spoken to the world through the Prophets and Chosen Ones of the past, and which has again in these latter days spoken to the world through Baha'o'llah.

Heaven and hell are conditions of the soul. The soul which lives in God is in that divine state called heaven, while one not yet awakened to the glory of God is in a state of darkness, or hell. The coming of the Kingdom of Heaven on earth has been the one theme of Christ and the Prophets. All have spoken of this epoch in different terminology, but in reality they all spoke of the one great age of divine enlightenment—a time when faith should replace unbelief, and when divine knowledge should replace ignorance and superstition. This is to be the culmination of creation, for the world will be brought consciously under the guidance of God.

Eternal life is the state of soul of spiritually-quickened man. All souls exist as entities after the separation from the material body. However, from the spiritual standpoint, this mere existence is not "life." Only those souls who are awake to the glory of God can be said to be alive and of the life eternal. This spiritual awakening is from God. It is His gift and greatest bounty to man. Through the spirit man's soul is awakened from slumber and, though in the world, yet he lives in a higher realm from which he receives divine strength and force.

It is not through philosophy but through love and service to the world that the Bahais expect to reach mankind and lift it to a higher condition. In this day belief and faith unaccompanied by good deeds are not acceptable before God. The time has come for men to live the life of the Kingdom—to live it in the world—to be in the world but not of the world.

The mission of Abdul-Baha is to teach people how to make the connection between the divine and the human—how to live the life of the Kingdom in this world. His very presence is uplifting. He *understands*. All that is noble in one's being responds to his word, and by the light of his life of active service in the world all spiritual attainment is possible.

A spiritual wave has passed through the religious world awakening in men's souls the desire for divine knowledge, confirming them in their faith in an existence beyond this material world, and implanting within their hearts a fraternal bond which unites them as souls irrespective of race or creed.

In all countries and in all religious systems this awakening is observed. Thinking people see and understand these manifest signs which indicate the rapid approach of an epoch of general spiritual enlightenment among men.

The mission of the Bahai Movement is to spiritually quicken and unite all men. Its appearance was in the East, while its fruits are now being seen the world around. It appeals to all people through the universal language of love. It appeals to all peoples as the fulfilment of their own teachings, and clearly dem-

onstrates that there is from the spiritual viewpoint but one religion though there be many philosophies.

The universality of the Bahai teaching has already been proved by the multitude of elements which it has embraced and assimilated and which it has brought into union of belief, spirit and action. Its teachers do not attempt to convert people but rather to spread amongst those who desire to know the message that the Lord has come and has established His Kingdom on earth. As the soul is awakened by this glad tiding the spirit takes root therein, grows and brings forth the fruits of The Kingdom. The Bahai Movement is not another sect. It is that which is uniting all sects. Through this divine power, Christians, Jews, and Atheists in the West, and the same in the East, together with Mussulmans, Zoroastrians, Buddhists and Brahmans, are being united in thought, faith and love.

In the spiritual as well as the material world wherever there is demand there is also supply. The world of today is filled with religious teaching but it needs love to break down the cold barriers between men and to unite them as brothers. People are starving for divine love. This demand is clearly visible in all grades of society; it is universal. The Bahai Movement not only provides a philosophy of love but also the power to live the teaching and to show it forth by thought, word and deed. It supplies the universal need of man.

It is therefore the Universal Religion of the world and the basis of the great universal civilization which is to be.

CHARLES MASON REMEY.

Washington, D. C.,

October 19, 1908.

Information regarding the teachings, the work, and the publications of the Bahai Cause will be furnished upon application to one of the following centers :

THE BAHAI ASSEMBLY OF CHICAGO,
P. O. Box 283. Chicago, Ill.

THE BAHAI ASSEMBLY OF NEW YORK,
226 West 58th St., New York City.

THE BAHAI ASSEMBLY OF WASHINGTON,
PO. Box 192. Washington, D. C.

NOTICE

The Bahai Assembly of Washington has issued this third edition of "The Message of Unity" to be disposed of at the following rates, postage included:

1000	Copies	-	-	\$15.00
500	"	-	-	8.00
100	"	-	-	2.00
50	"	-	-	1.25
25	"	-	-	.75

Apply to

The Bahai Assembly of Washington

P. O. Box 192

WASHINGTON, D. C.



PEACE



WORDS OF BAHĀ'ΟLLĀH

"We desire but the good of the world, and the happiness of the nations. . . . That all nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened. . . . These fruitless strifes, these ruinous wars shall pass away and the Most Great Peace shall come. . . . Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

THE BAHAI MOVEMENT

Over half a century ago, before the attention of western thinkers had to any degree been directed toward the problem of Universal Peace, there was born in the Orient a movement for peace and brotherhood, the call of which is now being heard in the Occident.

The Bahai Movement has for its object not only international conciliation as considered from the political and economic view points, but essentially the unification of the people of all races and religions along spiritual lines.

Religious and racial hatred have been the chief causes of warfare. Through the removal of these prejudices the followers of the Bahai Movement believe that Peace will be established among the nations. Through this movement thousands of every race and nationality, Christians, Moslems, Jews, Zoroastrians, Hindoos, and Buddhists are being firmly united in the universal brotherhood of man under the fatherhood of God.

In the month of May, 1844, there arose in Persia a teacher calling himself The Bab, who proclaimed himself to be the forerunner of "Him whom God would manifest"—One who shortly would appear with spiritual wisdom and power, through whose teaching would be established the Divine Kingdom of Peace upon earth. The ministry of The Bab lasted six years, until his martyrdom, as well as the martyrdom of thousands of his followers, which was brought about by the Mohammedan clergy upon the charge of heresy.

Among the most prominent of The Babi followers was: Kurrat-ul-Ayn, poet, orator, and heroine of the cause, who, after an event-

ful career, in which she stood forth as a powerful exponent of the faith, suffered a martyr's death. As a woman many decades ahead of her time, her life and example is an inspiration to all, and especially to her sisters of the Orient, who, through the cause for which she died, are now being lifted from their former condition of ignorance and oppression, into one of knowledge and freedom.

Shortly after the death of The Bab, "The Promised One" whose coming The Bab had foretold, appeared in the person of Baha'o'llah. Under the most severe persecution Baha'o'llah, together with some of His followers, was exiled, first to Turkey in Asia then to Turkey in Europe and later on, in 1868, was sent to the town of Akka, a penal colony situated on the Mediterranean and just north of Mt. Carmel, in Syria. Here in Akka Baha'o'llah lived and taught until He passed from this mortal world in the year 1892. Though He gave His teachings and spiritual instructions, yet during His ministry His cause was not explained nor established in the world in general. To this end Baha'o'llah commanded His followers, upon His departure from this world, to turn their faces toward His son Abdul-Baha as their spiritual guide. The one who would explain Baha'o'llah's teachings and establish His cause in the world, the one upon whose shoulders His mantle would fall.

Abdul-Baha, known also as Abbas Effendi, was held, because of his teaching, a state prisoner in the town of Akka from 1868 until 1908. At present he is in Egypt and there is a possibility that he may visit this country of America. He makes but one claim for himself, that of service in the Path of God. His name, Abdul-Baha Abbas, means "Abbas the servant of God." He is the spiritual

leader of the Bahais, and is their example to be followed in teaching this great faith in the world. He is making the spiritual life of Baha'o'llah possible, and bringing it within the reach of the people.

While there have been three teachers in this cause, Baha'o'llah is the central figure of the three. It is from His name, Baha, that the spiritual movement takes its name. The Bab and his work were introductory to, and Abdul-Baha and his teachings are explanatory of, the Bahai movement.

This religious teaching is brief and simple.

Each of the founders of the great religious systems of the world is looked upon as having been inspired by the one Spirit of Truth, which is God. The form and letter of the teaching of these various leaders differ because of the differing conditions of humanity to which they ministered, but in spirit each taught the Fatherhood of God and the Brotherhood of Man. In the various religions the fundamental truths are one and the same.

Moreover, each of the prophetic teachers taught of the coming of one great teacher, and of the establishment of the Universal Religion. The Jews await the coming of the Messiah, the Christians the second coming of the Christ, the Moslems the coming of the Mahdi, the Buddhists the coming of the 5th Buddha, the Zoroastrians the coming of Shah Bahram, and the Hindus the return of Krishna.

The Bahais teach that the *spirit* of these promised teachers is *one* and *the same*, and they believe that in Baha'o'llah again this *one* Spirit of Truth, The Word of God, was manifested. Therefore in His mission and teaching Baha'o'llah has accomplished the hopes of the peoples of all religions. They believe that

He was spiritually imbued with the wisdom and understanding necessary to found a new form of religion, applicable to the needs of this day, one which will embrace within its fold people of all races and religions, uniting them in one brotherhood.

The Bahai Teaching is in no sense an eclectic philosophy. It is not a theology, nor does it put forward doctrine or dogma. *It is essentially a religious faith.* It seeks to change man's nature not by enforcing upon him laws from without, but by developing the higher nature of the individual from within.

Among the Moslems the Bahai Teaching has had a phenomenal acceptance. The several recent progressive changes in the Islamic world in Persia have only been made possible through the introduction into that country of such progressive thought, and such freedom from the superstitions of the past, as the Bahai movement stands for and takes with it wherever it goes. The progressive Moslem finds the Bahai Teaching to be quite in accord with the spirit of the Koran, and he accepts it as a new testament added thereto.

In like manner, the Jew sees in this movement the fulfillment of the hope of the millennial age held out to him in his Bible, and realizing this he finds himself at one with the Moslem and the Christian.

In going further into the Orient one finds stanch Bahais among the remnant of the ancient Zoroastrian faith. These received this message and believed its principles because in their ancient holy literature they find hidden away its simple truths.

Thinking Hindus also are being reached by the Bahai thought, and through its positive principles of action and service, in bettering humanity, they are working to free themselves from superstition and caste. Thus they are in

sympathy with the progress of the world along both material and spiritual lines, whereas formerly their progress was limited because of the negative phase in which Hinduism had been in thrall during so many centuries.

The enlightened believer in Gautama, The Buddha, finds in his own teaching the promise of Peace and Universal Brotherhood on earth, which makes it easy for him to detect and recognize the fulfillment of the same in the Bahai Movement. To the Buddhist, therefore, the idea of this movement for the readjustment of earthly conditions and the establishment of peace, is a welcome one.

Among all people, none have taken up the Bahai teaching with more fervor than those scattered throughout Christendom wherever this message has reached. To Christians it fulfills and accomplishes the hopes of Christianity and they are taking hold of the teaching as a practical power in daily life. They are applying its principles and are holding out a helping hand to their co-workers in various parts of the Orient. Through this spirit of oneness with the Orientals a bond between the East and the West is established, a bond which will strengthen and grow until all peoples, Occidental and Oriental, will be as one people—until the great universal civilization, which is so rapidly casting its signs before it, shall stand accomplished.

The Bahais have no rite or ceremony of admission to their ranks, nor have they any enrolled membership. They are not forming a sect. All who sympathize with their aims are considered as friends and co-workers. People who work with them gradually imbibe the spirit and life inspiring the body of workers, until they, too, stand forth as exponents of this new faith. The Bahais have no outward institutions as barriers to differ-

entiate, nor to separate, them from other people.

Some of the articles of this teaching touch upon the following subjects:

RELIGIOUS UNITY: All men are free to believe and to worship as they will, but they are exhorted to unite in faith, for only through spiritual unity will mankind attain the highest development.

TOLERANCE: The Bahais should not separate themselves from people who are not of their belief, nor should they denounce nor antagonize those holding views other than their own. They should mingle freely with all people and show forth their faith through love and service to their fellow men.

PEACE: Warfare should be abolished and international questions should be settled by arbitration. In order to facilitate international communication, one language should be chosen from those already existing, or one devised for that purpose.

GOVERNMENT: Representative legislation is most conducive to the welfare of the people. The Bahais should be loyal and law-abiding citizens in whatever country they may dwell. They should not glory in that they love their country, but in that they love their kind.

WORSHIP: Prayer supplemented by a pure and useful life in this world form the elements of true worship. Faith without works is not acceptable. Everyone should have an occupation which conduces to the welfare of humanity, the diligent pursuance of which is in itself an act of worship.

MARRIAGE: Celibacy and asceticism are discouraged. Man should marry and create a family and live in the world. Monogamy is taught.

RESISTANCE: Hardness should be met

with gentleness, and hatred with love. With these weapons the Bahais will overcome all opposition.

THE CHURCH: In this Cause there is no priesthood, apart from the laity. Each one who receives the *spirit* should share it with those whom he meets in daily life. All are teachers. Teaching is given without money and without price.

RELIGIOUS ADMINISTRATION: "The House of Justice," a central assembly, the members of which are selected by general vote, is to preside over the affairs of the Bahai world. Its work has to do with charitable and educational matters and the general welfare of the people.

EDUCATION: In the Bahai cause woman holds a position equal to that of man. Parents are exhorted to educate their children, particularly their daughters. Since women are the mothers and first teachers of the coming generations, it is more important that they be well educated than men.

TEMPERANCE: In all matters, moderation is to be observed. Man should not use intoxicating liquors as a beverage. The taking of opium, and kindred drug habits are most emphatically denounced, and gambling is also forbidden. The use of tobacco is discouraged.

Admonitions forbidding mendicity, slavery, cruelty to animals, and various offences, together with rules regarding hygiene, education of both sexes, and other matters, need not here be mentioned as they are already provided by western civilization, though in the Orient the need for these is very great.

The beneficial effect of these articles cannot be overestimated. In the Orient, where religion is a far more potent factor in everyday life than it is here in the west, religious

exhortations and injunctions have inestimable weight in the lives of the masses of the people.

I have made a study of the Bahai Movement, and would like to add a few words of personal testimony regarding what I have seen among the Bahais, in many parts of the world.

In Persia, where this movement had its birth, I found that the Bahais had not only overcome the hatred and antipathy which has for centuries existed among Christian, Jew, Zoroastrian and Moslem, but through the uniting spirit of the Bahai Teaching, this previously existing enmity had been replaced by a most binding fraternal spirit. In the Bahai assemblies all differences of the past had been superseded by the strongest of ties. In that country the Bahais have suffered much, because of the fanaticism of those surrounding them. Thousands of their number have in the past been massacred, while in the present they live under many difficulties. As recently as 1901, over one hundred and seventy Bahais were massacred in one town by the Moslems.

In Southern Russia and in Turkistan I have visited assemblies of Bahais. In those territories the Bahai movement is protected by the Russian government, for it is understood that the Bahais stand for Peace and are in no way connected with the many revolutionary movements which keep those countries in a state of unrest.

In Egypt and Syria, as well as in Turkey, I have met groups of Bahais working along progressive lines but in those countries, as in Persia, the outward progress of the work is not as great as the unseen progress. This is due to the prejudice of the Moslems and persecution which often leads to bloodshed.

In India, the principal center of the Bahais

is Bombay. There I found many Parsees or Zoroastrians taking part in the Bahai work. In Calcutta, Baroda, Allahabad, Agra, Lahore, Poona, and other cities, there are assemblies and in these meetings Christians, Hindus and Moslems mingle as brothers.

In Burma there is a large Buddhist element among the Bahais. Last year I spent some time traveling in that country and was most hospitably received by the Bahais in several towns and cities.

In Japan I found the Bahai teaching to be attracting some attention, and in China, too, the movement to have a beginning.

In these United States, as well as in Great Britain and Europe, I have visited many assemblies and found the work progressing among people of all classes and of varied religious thought. Being essentially a spiritual movement, this teaching appeals alike to the enlightened and to the uncultured, to people of various religions and races and nationalities.

Notwithstanding the previous attitude of the religionist, usually antagonistic to beliefs other than his own, the moment he becomes imbued with the spirit of the Bahais he no longer limits his interest to the mental confines to which he has been accustomed. He becomes a citizen of the world, freed from national, religious or racial prejudices. This is noticeable in the Occidental Bahai, while in the Oriental Bahai it is many times more so, because of the background of ignorance, superstition and fanaticism against which he now stands out, emancipated, in bold relief.

One who has lived in the Orient and known the Oriental people, will at once recognize the importance of the religious factor in bringing about Universal Peace. It is the religious differences between the Oriental and the Occi-

ental, which have created the great chasm between eastern and western thought, manners and customs. There being no religious thought *in common* between the East and the West, there is no ground upon which their respective peoples can meet, hence the necessity for a common religion, which only can solve the problem. The Bahai Movement is working directly to bring about confidence, understanding and unity between the Oriental and the Occidental peoples.

Like all the world-movers, Baha'o'llah was far ahead of His time. A Universal Religion, International Arbitration, Universal Peace, a Universal Language, Universal Suffrage, in fact a Universal Civilization, with all of its universal institutions, was unthought of by the world when He, over half a century ago, first announced these principles as divine. Now the world in general is awaking to the necessity for those very institutions for which thousands of Bahais have suffered persecution and martyrdom.

Progress is the resounding chord of this day. Progress in religion is needed more than progress in anything else. The world is now ready for a live, a progressive Faith of Brotherly Love, which is broad enough to include every race and every people; a faith which will create and lead progressive thought and progressive institutions; a faith which will actually produce a change in men's natures, developing within their souls divine virtues; a religion which does not destroy, but which fulfills the religions of the past; a religion free from dogma, the unique object of which is Peace and the Universal Civilization. Such a faith is the Bahai Teaching.

GREETING

The Third Annual Convention of The Bahais of America, held in Chicago, Illinois, sends greetings to the Third National Peace Congress, assembled in Baltimore, Maryland, with the prayer that wisdom may advance, that all may be illumined, that there be no more war and strife, that reconciliation and peace be established, that the peoples of all religions and races be united, that the countries of this earth become as one land, and that all humanity may abide in Unity and in Peace.

May 4, 1911.

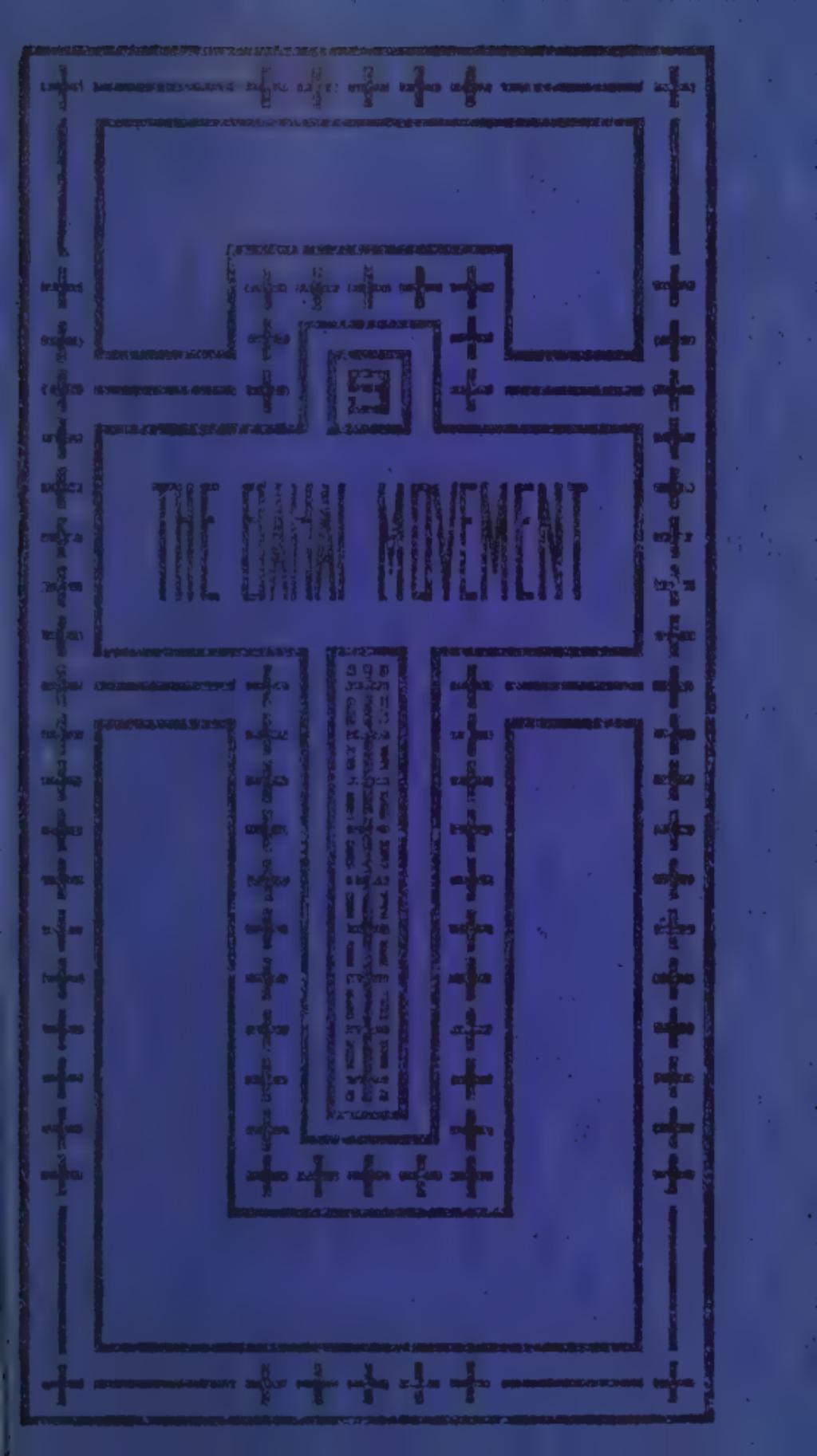
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THE FEDERAL MOVEMENT

THE BAHAI MOVEMENT

FOR UNIVERSAL RELIGION,
BROTHERHOOD AND PEACE

A SKETCH OF ITS HISTORY AND TEACHINGS

BY
CHARLES MASON REMEY

WASHINGTON, D. C.
MARCH, 1912

FOREWORD.

As Abdul-Baha, the leader of the Bahai Movement has expressed his intention of visiting America in the near future, it has seemed advisable to publish this resume of the history and teaching of the movement in order that those who desire knowledge upon the subject may find it in a brief and concise form.



ABDUL BAHÀ

THE BAHAI MOVEMENT.

bject.

The object of the Bahai Movement is the establishment of the universal religion which will be the foundation of inter-religious, inter-racial and international brotherhood and peace. It offers to mankind practical basis of unity, one which is in direct line with the great world needs of this age. It is laying the way for the great universal civilization which will evolve as people of all religions, races and nations unite both spiritually and materially into one world people.

he Bab.

This movement began in Persia almost seventy years ago (1844), with the rise of a teacher known as the Bab, who proclaimed the coming of a greater teacher whose mission would be that of establishing the universal Religion, the Brotherhood of Man and Universal Peace. The Bab was but the forerunner of this greater teacher who was to come, and to this promised one and to His cause The Bab and thousands of His followers testified by suffering and martyrdom inflicted upon them by the Moslems upon the charge of heresy.

aha'o'llah.

Shortly after the martyrdom of The Bab the greater teacher who was promised appeared in the person of Baha'o'llah, from whom the movement now takes its name. His mission lasted forty years, during which time he was subjected to all manner of imprisonment and suffering at the hands of Oriental despots because of his teaching which brought freedom of thought and enlightenment to all people who heard it. Baha'o'llah was sent in exile and a prisoner from one Moslem country to another until He finally was lodged in the Turkish penal colony of Akka in Syria. There, after having given His great teaching to humanity, He passed naturally from this world in the year 1892.

*Abdul-Baha.

Abdul-Baha, the son of Baha'o'llah, was the one chosen by his father to further establish this great movement and to explain and demonstrate it before the world.

He was constantly at his father's side during the exile and imprisonment of the latter, and was in every way Baha'o'llah's chief disciple. For forty years Abdul-Baha was a prisoner in the fortress of Akka—held there by the Sultan of Turkey for no other reason than that his teaching was bringing enlightenment and freedom of thought to all who came within the radius of its power. With the fall of the old despotic regime of Turkish government and the establishment of the present constitutional rule which occurred in the summer of 1908, he was liberated from prison, and now is free to come and go as he wills. During the past summer and fall (1911) he visited England and France, where he spent some months in teaching; and now he is expected shortly in America, where he has many friends who will welcome him.

Abdul-Baha wishes to be known as the servant of humanity. He seeks no higher station than this, yet when one understands all that this means one realizes the combination of humility and exaltation which it implies.

He has a wonderful personality. He has the power of really penetrating the souls of men, of understanding the needs of each individual soul, and of ministering to them in the most beneficial manner. He is the spiritual physician who is treating humanity.

Many beautiful and touching incidents are related in the East of the way in which, through long suffering and kindness, he has won the hearts of those who,

* The Bab (meaning the door or gate), Baha'o'llah (meaning the glory of God) and Abdul-Baha (meaning the servant of God), are titles which have been applied to these teachers and by which they are now known.

because of their prejudices, formerly were his enemies. Caring for the sick and protecting the oppressed form a large part of his daily duties. One of the titles applied to him in the Orient is "father of the poor."

Abdul-Baha's power is that of love. In going into his presence something within one's soul seems to respond to his soul. Thus a spiritual bond is made which is most far-reaching, for it is of the nature of divine love and always remains with one. Through his life and example, he is teaching people the life and the way of The Kingdom. He has a message for every one, and as one meets and contacts with him in spirit it is as if a new force were added to one's nature. The power of the love of God is brought very close to those who come in contact with Abdul-Baha.

TRUTH.

The Bahai philosophy is simplicity itself. It is expressed in this short quotation from one of Baha'u'llah writings, "The root of all knowledge is the knowledge of God." Each of the world's great spiritual teachers has taught the same eternal Truth, revealing it in the measure and in terms applicable to the people of his time. This Truth has ever been the main spring and source of human advancement and civilization.

RELATION OF THE BAHAI MOVEMENT TO THE RELIGIONS OF THE PAST.

The people of each religion look for the coming of prophet or teacher who will fulfill the hopes of their own teaching and establish the truth in the world. The Christians look for the coming of the Christ (spirit), and the establishment of Christ's kingdom; the Jews await the coming of their Messiah, and God's Kingdom on earth; the Moslems believe that the Mahdi will come and prepare the way

for the coming of the Lord and The Kingdom; the Zoroastrians have prophecies relating to the coming of Shah Bahram, and the establishment of the divine order of things, all of which are foretold in their holy books; the Hindus believe that the divine spirit Krishna will speak again to the world for the enlightenment of the people; and the Buddhists look for the coming of the great Fifth Buddha whose mission will be that of bringing a general world-wide spiritual enlightenment. Now in the coming of the Bahai teachers, and the movement which they have established, the people of the various religions find the fulfillment of the sacred teachings of the past and also the solution of the great latter day problem of religious Unity. The Bahai teaching confirms and completes all religious teachings which have gone before, and offers a practical philosophy which meets the present day spiritual needs of humanity.

The Bahai Writings.

The collective writings of The Bab are known as **The Beyan**. These treat chiefly of the coming of Baha'o'llah, containing exhortations to the people calling them to purify themselves and prepare to meet the promised one that they might be fitted to serve him.

Baha'o'llah wrote many treatises in the form of books and epistles, in which He demonstrates the oneness of the spirit of all of the former religious teachings; also treating of the present teaching in its relations to the religions of the past. Many of these writings were in reply to special questions asked by men of learning and were therefore written from various points of thought, Moslem, Jewish Christian, etc.

The writings of Abdul-Baha are explanatory of the teachings of Baha'o'llah. In Abdul-Baha's life of service is his method of teaching as well as by his pen.

SOCIAL REFORMS, LAWS AND ORDINANCES.

In addition to the purely spiritual teachings of Baha'o'llah He ordered certain changes in the manners and customs of people, through the observance of which the world in general will be helped both materially and spiritually. He advises the Bahais to be tolerant, and in no way to separate themselves from other people, nor denounce those of other beliefs. All men are free to believe as they wish, but all are exhorted to unite in faith and to lay aside the prejudices and superstitions of past ages. Warfare should be abolished and international questions settled by arbitration. A universal language is favored as a means of bringing people together in unity. Legislation should be representative. The Bahais should be peaceful and law-abiding citizens. Their thought should be humanitarian before all else. Faith without works is not acceptable. One's worship should be supplemented by a pure and useful life in the world. Men and women should marry. Asceticism is discouraged. Monogamy is taught. Harshness and hatred are to be overcome by gentleness and love. Man should not use intoxicants as a beverage. Opium and kindred drug habits are denounced, as is also gambling.

The business affairs of the Bahai Movement are conducted by assemblies of consultation. Eventually there will be a general assembly of consultation composed of representatives from all parts of the world. This will be known as "The Universal House of Justice."

Baha'o'llah forbade mendicity, slavery, cruelty to animals and many other abuses which our western civilization has already remedied, so it is hardly necessary here to mention them. The following of these ordinances is already producing its good effect in the many Bahai centers throughout the world, and good fruits are coming therefrom.

Mashrak-El-Azkar.

In this cause there is no priesthood nor clergy. Each soul approaches God in prayer without sacred rite nor ceremony. Temples open to all people of all religions are to be provided for reading, meditation and prayer. These are to be surrounded by hospices, hospitals, asylums, schools, universities, etc., the whole group of buildings to be known as a "Mashrak-El-Azkar" which literally means "The dawning point of the mentions of God." In these institutions is symbolized both the spiritual worship and the humanitarian service as taught by Baha'u'llah.

Not long since in the city of Eshkabad in Russian Turkistan a Mashrak-El-Azkar was built. At present the Bahais throughout the world are uniting in the work of building the first Mashrak-El-Azkar in America, which is to be erected near the city of Chicago.

The Need of the Times.

In this day the creeds and the dogmas of the past have lost their spiritual power, and the world is reaching out for a religion which will be a living spiritual factor in the life of humanity. This demand is being supplied by the Bahai movement. This is a cause the institutions of which are not founded upon the popular thought of the day, but rather being above and beyond the natural trend of human thought they are leading and forming within the souls of men higher ideals, thought and actions, and are the beginning of a higher and a greater civilization than the world has ever seen.

Oriental-Occidental Unity.

One of the greatest obstacles to overcome before universal Brotherhood and Peace can come is the natural lack of confidence and understanding between the Oriental and Occidental peoples. The Orient has been the source of the world's inspiration, while in the Occident has appeared the fruition of this inspiration in the form of a highly evolved civilization. Through the Bahai teachings this chasm between the

East and the West is bridged, and for the first time in history Oriental and Occidental are meeting on a common ground of sympathy, understanding and brotherhood.

Peace.

Religious differences have been the chief cause of warfare, while religious sympathy and understanding have always made for peace and prosperity. Prior to the beginning of the Bahai Movement, nothing was being taught nor written about Peace, Arbitration, universal Language, Suffrage nor any other universal institution. During the past half century, however, the world has awakened to the necessity for all of these institutions, and now the most enlightened people are realizing that the lack of spiritual or religious understanding, with the accompanying lack of moral perception, is the real cause of all human ills. While Baha'o'llah's teaching was ahead of the world of his day, the world of today is realizing the value of that teaching. The supply and the demand are now meeting, from which harmony and peace will result.

Science and Religion.

The imaginations and superstitions of the religious systems of the past, are against common sense and science, for these are but the thoughts of men of past ages. The Universal basic spiritual truths of the many religions are, upon the contrary, most scientific. When men understand the true principles of religion no conflict will be found between them and the material sciences.

Education.

Through a broad and liberal education along material lines, balanced by a knowledge of man's moral and spiritual duties, the Bahais believe that the superstitions of the past will disappear and with them the prejudice and ignorance which have always made for man's limitation. The Bahai Movement

stands strongly for the freedom and education of woman, even going so far as to teach that it is more necessary for parents to educate their girls, than their boys. Women being the mothers and the chief teachers of the race, it is more necessary that they be educated than men.

Economic Questions.

Co-operation is the basic principle upon which all institutions should be founded. The co-operation of all for the good of all. Laws should be so regulated that it will be impossible for one man to enrich himself at the expense of another. Through the proper adjustment of political and commercial relations between individuals and nations all will live in harmony, happiness and in plenty.

Evolution of Man.

According to the Bahai teaching spirit or life force is of five kinds: Vegetable, animal, human, the divinely spiritual life of the soul, and the Infinite unknowable spirit of God. Man was created man, a species apart and above the vegetable and animal conditions. Through the spiritual influences of the prophets man becomes characterized by the divinely spiritual qualities, and adds to his human nature the spiritual nature.

Growth of the Movement.

The movement under The Bab was practically confined to the Islamic countries. During the ministry of Baha'o'llah the message was taken to various other countries of the Orient and now has spread the world around. There are not only centers of Bahai teaching in China, Japan, Burma, India, Persia, Turkistan, Caucasia, the Turkish countries and in Egypt, but there are strong Bahai centers in France, Germany, England and throughout the United States and Canada. This growth has been a comparatively slow one. It is not limited by religious nor racial conditions, which is proven by the many heterogeneous elements which this cause is assimilat-

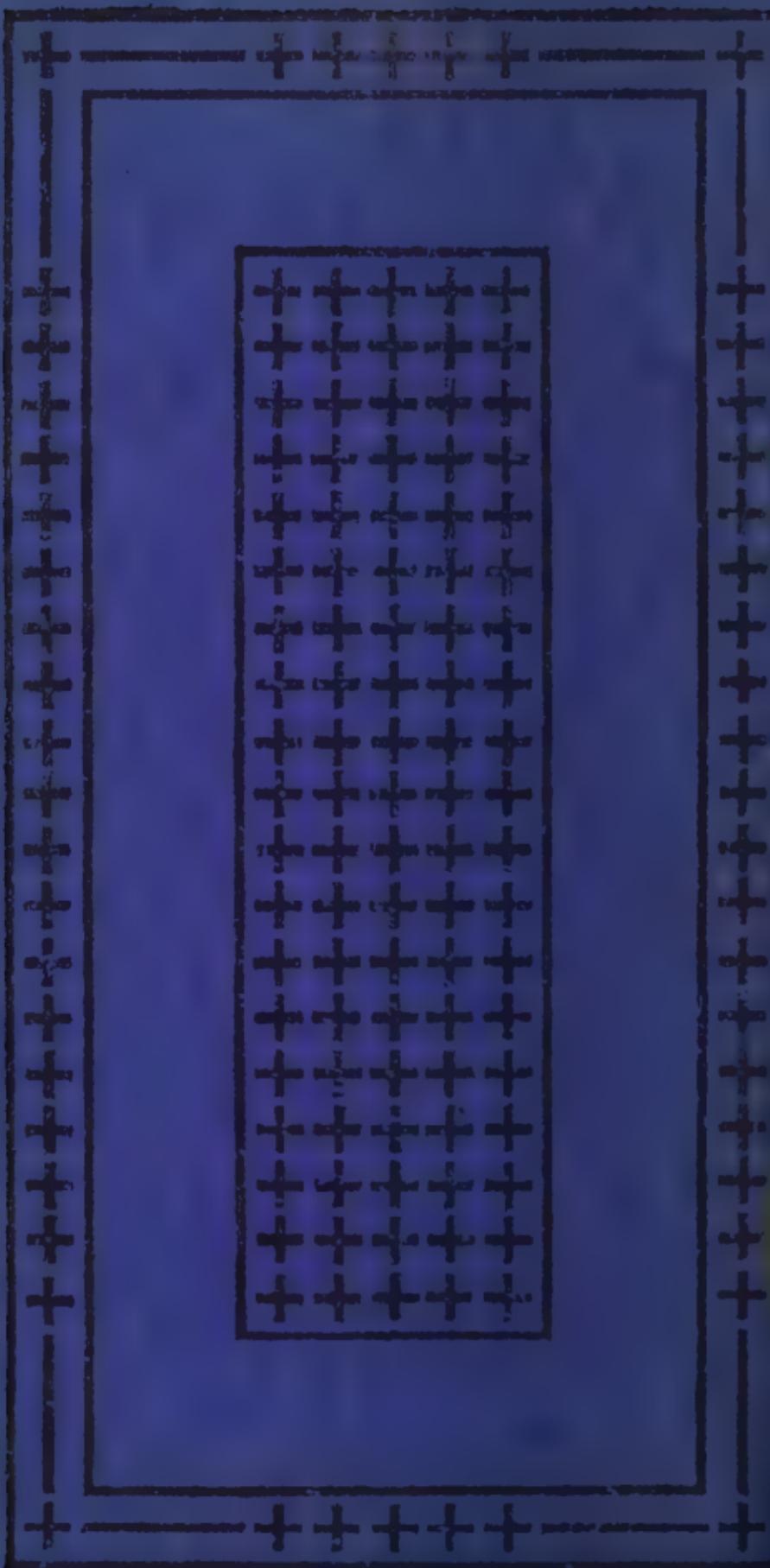
ing and fusing into one element, which is the world type of man.

The Method of Teaching.

The teaching is given without money and without price. Teachers are self supporting, giving their time and services, the recompense for which is the joy and satisfaction of serving in the cause of Truth. Teaching consists of first living the principles of the cause in one's inner life and then speaking to others. All are teachers each in his own sphere. The Bahais in no way form a close sect or cult. They do not separate themselves from other people. Their work is ever out-ward and in the world where they are diffusing spiritual knowledge and serving humanity.

Results.

The universal principles of Truth which the Bahai Movement is teaching are already clearly seen in the way in which this teaching appeals to people of all religions, races, and nationalities. The moment that a soul becomes touched by the Bahai Spirit he becomes a citizen of the world, quite freed from the limitations of his former environment, while his social and religious prejudices are changed into a desire to do something toward world brotherhood through tangible service to his fellow men. In the Bahai Meetings—notably those in the East—one sees Christians, Jews, Moslems, Zoroastrians, Hindus and Buddhists mingling as brothers and eating at the same tables. It has been the writer's privilege to travel extensively and to attend many such reunions. He has spent much time in the Oriental countries and has seen the spiritual blending of the Orient and Occident, which process is being brought about by the love and devotion of the Bahais one for another. These people are really demonstrating the power of divine love, for with them it is so powerful as to overcome all religious and racial antipathy and is producing real brotherhood and Peace.



9

THE COVENANT

"Be thou the herald of
The Center of The Covenant!"

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THE COVENANT

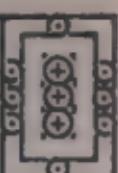


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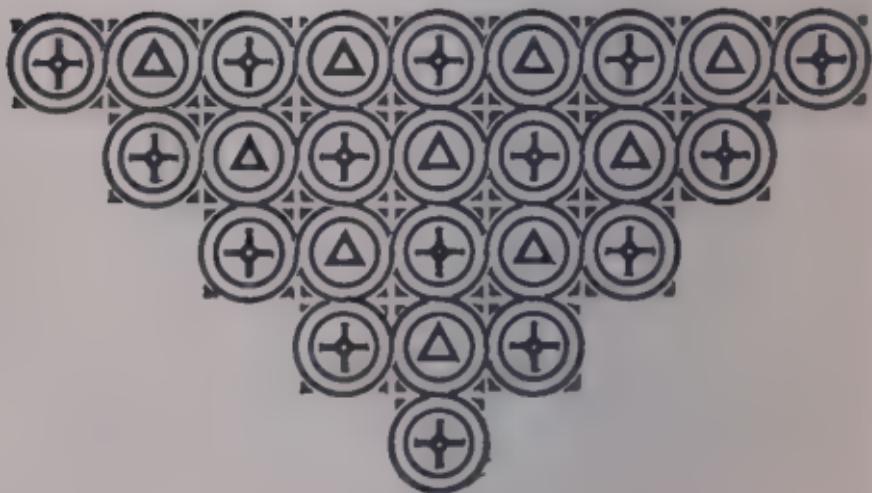




FOREWORD



This Article is a brief statement of The Covenant God made with mankind through the prophets of the past and has fulfilled in these latter days, in the Bahai Movement.



A TABLET UPON THE COVENANT

(Translated from the Persian)

His Holiness Abraham, on Him be Peace, made a covenant concerning His Holiness Moses and gave the glad tidings of His Coming. His Holiness Moses made a covenant concerning the Promised One, i. e. His Holiness Christ and announced the good news of His Manifestation to the world. His Holiness Christ made a covenant concerning (the) Paraclete and gave the tidings of His coming. His Holiness the Prophet Mohammed made a covenant concerning His Holiness The Bab and The Bab was the One promised by Mohammed, for Mohammed gave the tidings of His coming. The Bab made a covenant concerning Baha'o'llah and gave the glad tidings of His coming, the One Promised by His Holiness The Bab. Baha'o'llah made a covenant concerning a Promised One who will become manifest after one thousand, or thousands of years. He likewise, with His Supreme Pen, entered into a great covenant and testament with all the Bahais whereby they were all commanded to follow the Cen-

ter of the Covenant after His (Baha'o'llah's) departure, and turn not away, even to a hair's breadth, from obeying him.

In the Book of Akdas, He (Baha'o'llah) has given positive commands in two clear instances, and has explicitly appointed the Interpreter of "The Book." Also in all the Divine Tablets, especially in the "Chapter of The Branch," all means the Servitude of Abdul-Baha, all that was needed to explain the Center of the Covenant and the Interpreter of the Book has been revealed from the Supreme Pen. Now as Abdul-Baha is the Interpreter of The Book he says that the "Chapter of the Branch" means Abdul Baha, that is, the Servitude of Abdul Baha, and none other.

In short, one of the specific features of this cycle of His Holiness Baha'o'llah, which has not been manifest during the former cycles, is that His Holiness Baha'o'llah left no opportunity for difference (division). For in His blessed Day He made a covenant and testament with the traces of the Supreme Pen and explained the one to whom all should turn; and He explicitly pointed to the Interpreter of the Book, and thus closed all doors to interpretations. We must all offer thanks to God, for He gave us rest (peace) in this blessed cycle, and left no occasion for anyone to hesitate (doubt). All must therefore obey and be

submissive, and wholly turn themselves to the one appointed by Him, i. e. The Center of The Covenant.

But all explanations must alone be limited to what has been stated. Do you by no means exceed it; so that it may be conducive to harmony, and remove differences.



9

ADDRESS UPON THE COVENANT BY ABDUL-BAHA





ADDRESS

NEW YORK CITY, JUNE 19th, 1912.

Translated by DR. AMEEN U. FAREED.

Parentheses Supplied.

Tomorrow I wish to go to Montclair. Today is the last day in which we gather together with you to say farewell to you. Therefore, I wish to expound for you an important question, and that question concerns The Covenant.

In former cycles no distinct Covenant had been made in writing by the Supreme Pen; no distinct personage had been appointed to be the Standard differentiating falsehood from truth, so that whatsoever he was to say was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, "Thou art Peter"—which means rock—"and upon this rock will I build my church". This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

But in this dispensation of the Blessed Beauty, (Baha'u'llah) among its distinctions is that He did not leave people in perplexity. He entered into a covenant and testament

with the people. He appointed a Center of the Covenant. He wrote with His own pen and revealed it in the Kitab-el-Akdas, the Book of Laws, the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous tablets He (Baha'-o'llah) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the tablet of The Branch He explicitly states, "Whatsoever The Branch says is right, or correct; and every person must obey The Branch with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter." This is an explicit text of the Blessed Beauty. So there is no rescue left for anybody. No soul shall, of himself, speak anything. Whatsoever his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of Baha'o'llah in the tablet of The Branch.

His Holiness Abraham covenanted with regard to Moses. His Holiness Moses was the Promised One of Abraham, and He, Moses, covenanted with regard to His Holiness Christ, saying that Christ was the Promised One. His Holiness Christ covenanted with regard to His Holiness "The Paraclete," which means His Holiness Mohammed. His Holiness Mohammed covenanted as regards The Bab, whom He called, "My Promised One," His Holiness The Bab,

in all His books, in all His epistles, explicitly covenanted with regard to the Blessed Beauty, Baha'o'llah—that Baha'o'llah was the Promised One of His Holiness The Bab. His Holiness Baha'o'llah covenanted, not that I (Abdul-Baha) am the Promised One, but that Abdul-Baha is the Expounder of the Book and The Center of His Covenant, and that the Promised One of Baha'o'llah will appear after one thousand or thousands of years. This is the Covenant which Baha'o'llah made. If a person shall deviate, he is not acceptable at the Threshold of Baha'o'llah. In case of difference—Abdu'l-Baha must be consulted. They must revolve around his good pleasure. After Abdu'l-Baha—whenever the Universal House of Justice is organized it will ward off differences.

Now I pray for you that GOD may aid you, may confirm you, may appoint you for His service; that He may suffer you to be as radiant candles; that He may accept you in His Kingdom; that He may make you the cause of the spread of the light of Baha'o'llah in these countries, and that the teachings of Baha'o'llah may be spread broadcast.

I pray for you, and I am pleased with all of you, each one, one by one; and I pray that GOD may aid and confirm you. From Montclair I will come back to you. New York is favored, I go away and I come back to it. The friends in New York must appreciate this. At present, farewell to you!

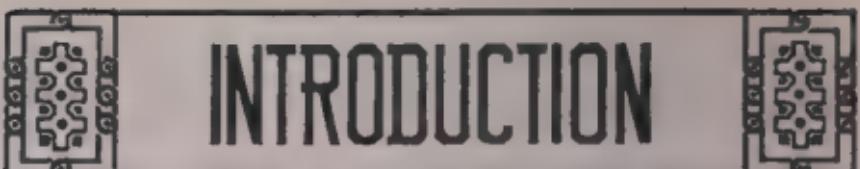


THE COVENANT



•BY•CHARLES•MASON•REMEY•





INTRODUCTION

The Bahai Movement offers to the world the fulfillment of the religions of the past, an all-inclusive, universal teaching, so broad that people of all races and of all creeds find place therein. It is essentially a religious movement, a spiritual teaching, free from the limitations of sect and "ism," and constructive in its building upon the faith of the individual and upon the pure teachings of the past, thus increasing love and devotion for God and creating within each soul the desire to manifest these through brotherly service to one's fellowmen.

Mankind needs and seeks spiritual guidance. This divine guidance has come to humanity always through the instrumentality of the prophets or revealers of Truth. These chosen souls have been the founders of the great religious world-movements. They have manifested God to the people of the world, and through these divine manifestations men have known God and have become quickened by the life eternal.

Through prophets of the past was made the divine covenant, or promise to the world, of the coming in the "end of the days" of a Great Prophet, one Who would arise with spiritual power and establish upon earth God's Kingdom of Peace. Though the personalities of the prophets differed, yet the divine power which spoke through each one

was the same in spirit and reality. Each prophet revealed God and the law of the divine kingdom in proportion to the needs of the age to which he ministered, and in terms and parables familiar to its people.

In their purity, all religious teachings are in perfect accord; all teach the Fatherhood of God and the Brotherhood of man. Human differences, imaginations and superstitions have been the causes of religious division, dissension and disintegration, but true spirituality has ever been the source and mainspring of man's unity in religion and advancement in civilization. Each of the great world civilizations has had its conception and birth in a spiritually active religion, and the downfall of civilizations has been brought about by spiritually lifeless religions, shrouded in forms and in superstitions.

Each age of the world has had its needs and problems to solve. Now, in this latter age, the great problems, economic, political and religious, are not confined, as in the past, to certain restricted geographic areas, but are universal. Through the advance of civilization all countries and peoples of the world have been brought together until, for the first time in its history, the world now finds it has entered upon a universal era in its progress. This is the universal age, in which all peoples and nations are to merge into one world-people and develop into one great world-civilization.

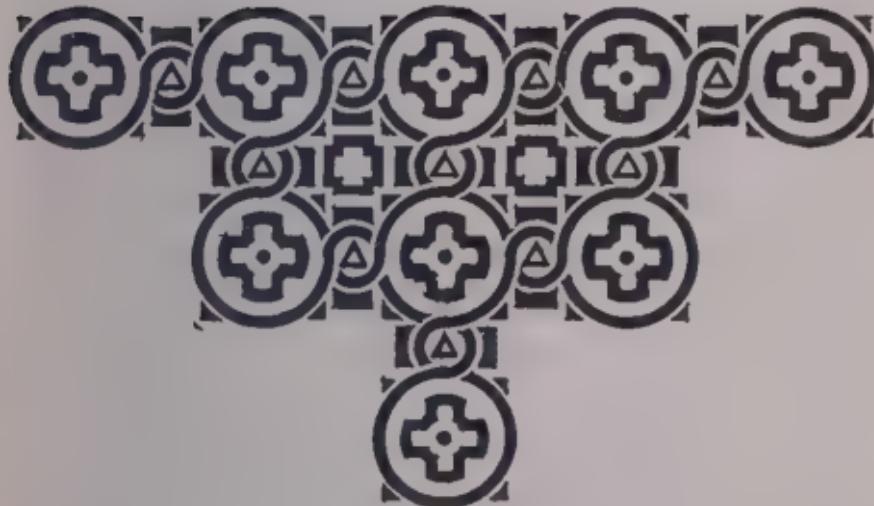
As the former ages have had certain spiritual or religious needs, so this present and coming universal age, past the thresh-

old of which the world now stands, has its own needs, spiritual and religious. The world is now ready for the spiritual unity and harmony of its people. The universal religion now comes, in order that the universal civilization may be realized.

The prophets of the past foresaw this latter-day religious need, and they also foresaw the coming of two great teachers and prophets who would minister to the whole world, and fulfill the covenant of God in establishing the universal religion or The Kingdom upon earth.

The Hebrew prophets dwelt at length upon the coming of the "Ancient of Days," and the glory of His epoch; Jesus, the Christ, spoke many times of His second coming and the establishment of His Father's Kingdom upon earth; the Prophet Mohammed taught that the Mahdi would come, followed by the Manifestation of God Who would establish the Kingdom; Zoroaster taught of the triumph of light over darkness, of truth over ignorance, and His followers expect The Promised One Whom they call Shah Bahram, to accomplish this victory; Gautama, The Buddha, foretold the coming of the great Fifth Buddha, Who would bring enlightenment to all the world; the Hindu holy books mention another incarnation of Krishna, or the Divine Spirit, Whose mission would be universal enlightenment; while the poets and prose writers of all times have depicted the beauty and the perfection of the utopian or millenial age. In reality all testifies to One Who is to

come. These promises of the prophets of old have been realized in the coming of Baha'o'llah, from whom the Bahai Movement takes its name, and in the coming of His forerunner, The Bab, and of His son, Abdul-Baha, who is "The Center of The Covenant" and through whose service the Divine Light is now proceeding; and in the Bahai cause, which has emanated from these teachings, is to be found the nucleus of the world's universal religion which is growing and developing and is uniting all people in The Kingdom of The Father.





THE BAB



THE FORERUNNER OF BAHĀ’O’LLĀH.

Mirza Ali Mohammed, the first teacher of the Bahai cause, was known as The Bab which is the Persian and the Arabic word for door or gate. His teaching began with His declaration of His mission to eighteen chosen disciples who were gathered together in the city of Shiraz in Southern Persia. This took place on the 23rd of May, 1844.

To these spiritually prepared souls The Bab declared His mission as forerunner of a great, world teacher, One Whom He entitled "He whom God shall Manifest": The great, divine teacher Who would shortly appear with manifest signs of spiritual power, and through Whom the divine covenant would be fulfilled and the religious unity of the world would be accomplished.

The Bab, Who was a youth of twenty-five, through spiritual wisdom and through purity of purpose and soul, drew unto Himself many followers who in turn arose to promulgate His simple doctrines, and their fervor within a very short time assembled a large following.

Immediately, the movement met with great opposition upon the part of the Persian clergy, and at their instigation The Bab

was placed under military surveillance. Notwithstanding this trouble He continued His teaching, and exhorted the people through purity of living to make ready and to fit themselves for the coming of the Promised One Who was shortly to appear.

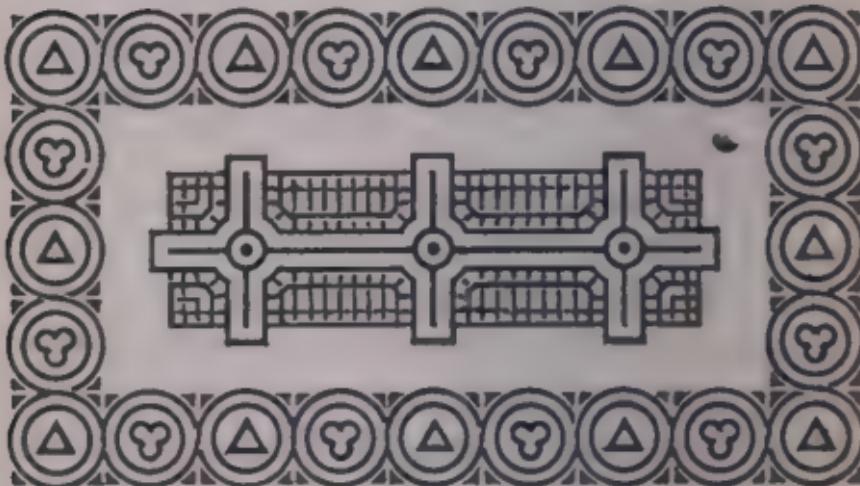
Thus passed the first two years of The Bab's ministry. His cause had then so increased in influence, that the Persian clergy, fearful of the loss of their hold over the people, caused the Bab to be seized and cast into prison, but during His imprisonment He continued His teaching, through letters and epistles which were secretly conveyed to His followers throughout the country.

After four years of confinement The Bab, upon the charge of heresy, was condemned to death, and on July 9th, 1850, in the city of Tabriz in northwestern Persia, with one of His devoted followers The Bab suffered martyrdom.

This mission of The Bab was that of forerunner or precursor of "Him whom God shall Manifest." Moved by the spirit of God, He arose with steadfastness and power to herald the coming of the Lord of the Ages. The institutions which He established were therefore temporary, being destined to bridge over the time until the coming of the great teacher Who would establish a universal cause. The Bab gave very definite instructions to the followers that they, upon the appearance of the One Promised should turn implicitly to Him,

following His teachings and instructions in which would be contained a spiritual power that would evolve and grow until it filled the world, unifying all men, of all races and religions, in the Kingdom of God upon earth.

As the cause of The Bab spread throughout Persia, the most dire troubles and persecutions descended upon the believers, who were known as Babis. The Mussulmans fell upon them, destroying properties and killing men, women and children. Over twenty thousand believers willingly gave up property, family and life rather than deny their faith, which act would, in most cases, have saved them. In Persia even as late as 1901 there were over one hundred and seventy believers martyred at one time, in the city of Yazd.



BAHA'O'LLAH

THE PROMISED ONE.

After The Bab, appeared The Promised One: Baha'o'llah a youth of a family of nobility and prominence in Persia. He arose with vigor and force, upholding and publicly teaching the truths taught by The Bab.

Shortly after The Bab's martyrdom, when the great persecutions of the believers began, Baha'o'llah with many others of the new faith was cast into an underground dungeon, and with chains about His neck He was held prisoner while His properties were pillaged and confiscated. Many of Baha'o'llah's fellow prisoners were killed, while He with some of the believers, was finally sent in exile from Teheran to Baghdad in Irak-Arabi.

In Baghdad, Baha'o'llah arose with a spiritual power and a divine dominion to spread the new faith. He labored to bring strength and assurance to the Babis and He breathed into them a new spirit, for the massacres and persecutions had thrown them into a most lamentable condition of both mental and physical distress. Baha'o'llah went from Baghdad alone into the mountain fastnesses of Kurdistan, and there for two years He lived the life of a recluse, preparing Himself spiritually for His coming mission, then returned to Baghdad to care for and lead His flock.

In The Bab's prophetic writings had been many passages, through the spiritual interpretation of which, the people would be enabled to recognize the Promised One who would follow; and as the believers came more and more under Baha'o'llah's guidance they realized the profoundness of His divine knowledge and they looked upon Him as their promised guide.

In the coming of Baha'o'llah was the fulfilment of The Bab's promise, the coming of The Ancient of Days; The Lord of Hosts; to which The Bab had testified by a life of service and by martyrdom.

Through Baha'o'llah's wisdom and spiritual insight came calmness, assurance and strength to the followers, but as the movement increased in numbers the fanaticism of the Persian clergy against the believers continued to augment rather than diminish, until finally an International arrangement between the despotic kings of Persia and Turkey was made, by which Baha'o'llah and a band of His followers, were ordered to a more distant exile in Constantinople in order thus to separate them from the believers in Persia.

Upon the eve of His departure from Irak-Arabi to Constantinople in April, 1863, Baha'o'llah had declared Himself to the most trusted followers to be the One of Whose coming The Bab had borne witness as of One "Whom God shall Manifest."

After a long journey, overland and by sea, Baha'o'llah and the band of exiles arrived

in Constantinople where they remained for several months; then they were sent still farther on, to Adrianople in Roumelia, that Baha'u'llah might be separated as far as possible from the world which His cause was agitating.

After five years of exile in Adrianople, in Turkey, during which the cause continued to grow both inwardly and outwardly in strength, another order, issued by the despotic Ottoman government, ordered Baha'u'llah to be sent to the prison fortress town of Akka (Acre), a Turkish penal colony on the Mediterranean sea just north of Mount Carmel in Syria.

In this land of Sharon and Carmel, where, according to the ancient prophets, the Glory of God would be manifest in the latter days, Baha'u'llah lived and taught. During the first two years in the Holy Land He was closely guarded within the prison of the fortress of Akka, but His greatness became so apparent to the prison officers and He manifested such spiritual power that they gave Him great freedom, and all were most kind and friendly, for they saw only truth and perfect righteousness in Him. Through this friendship the material condition of the believers was greatly bettered. First Baha'u'llah was allowed the liberty of the fortress city, then His tent was pitched upon the Mount of Carmel, and He spent much of His time at Behje, upon the plain of Akka.

During these years, many believers and truth seekers came great distances to visit Baha'o'llah and received from Him spiritual understanding, they in turn going forth to spread His cause in the far parts of the world.

Through His Tablets or epistles Baha'o'llah reached many people in distant lands, answering their questions and giving them spiritual advices. He also wrote many general treatises upon spiritual subjects. These contain explanations of the principles of His teachings, as well as certain general admonitions and ordinances through which mankind will evolve to a high state of material and spiritual welfare.

In His writings Baha'o'llah unlocked the mysteries of the spiritual truths in the holy books of the religions of the past. He clearly demonstrated that all Truth is One Truth, and that all prophets have manifested the one same God.

With the coming of Baha'o'llah and the establishment of His cause the mission of His forerunner The Bab was completed, and the Babi Cause became the Baha'i Cause.

The mission of The Bab being practically confined to Persia and to a few neighboring countries, His ordinances and teachings were calculated to meet their local needs and conditions.

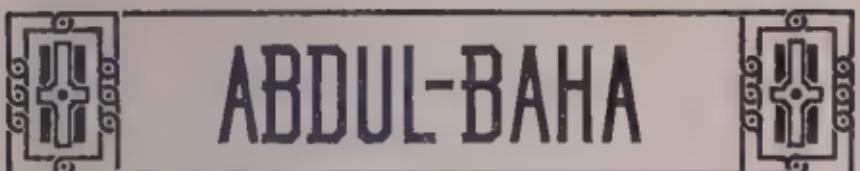
The mission of Baha'o'llah being to the whole world, His teachings are universal in character and are directly applicable to any and all conditions of men, irrespective of

race, religion or degree of human attainment.

In the month of May, 1892, after forty years of spiritual labor Baha'o'llah departed this life. He had given His teachings to the world, in their entirety, and His mission was completed, yet there was other work to be done in order to establish His cause in the world. The spirit of the Baha'i teachings was to be practically demonstrated in the world. For the accomplishment of this, Baha'o'llah exhorted His followers to look towards His son, Abdul-Baha, as the expounder of His teachings, one upon whose shoulders His mantle would fall, and through whose service to humanity the life of the kingdom would be demonstrated to all the world. In order to insure the unity and solidarity of the cause, and to protect the believers from dis-union and differences, Baha'o'llah in two places in the Book of Akdas (one of His chief writings) commanded His followers after His departure to turn their faces to "The Branch extended from the Ancient Root"; and to refer all matters to "The Center of The Covenant." Also, in the Book of The Testament, Baha'o'llah explains that by "The Branch extended from the Ancient Root" is meant the Greatest Branch, Abdul-Baha, to whom all should turn. Among the Tablets (epistles) of Baha'o'llah is the "Tablet of The Branch," in which He prophesies that many shall arise against "The Branch" and shall persecute him most severely, and

shall deny him. These are the worst of people, for they are the opposers of The Covenant. All are exhorted implicitly to follow Abdul-Baha; to look to him as to the point of guidance for all, and upon his servitude as the source of the spiritual illumination of the world, "The Center of The Covenant."





ABDUL-BAHA

THE CENTER OF THE COVENANT.

Abdul-Baha was born in Teheran in northern Persia, upon the 23rd day of May, 1844, the very day upon which The Bab gathered His disciples together in Southern Persia and made His declaration. Abdul-Baha was named Abbas; Abdul-Baha (The Servant of God) being his spiritual title, the name by which he is known as a spiritual teacher.

In the accounts handed down by those who knew Abdul-Baha when a child, we are told that at an early age he showed a contemplative and deeply spiritual disposition combined with a highly forceful and active nature. When Abdul-Baha was but eight years old, the greatest persecution of the Bahais began in Persia.

During the ten years, with his father Baha'o'llah, in Baghdad, Abdul-Baha passed from childhood into manhood. Because of the vicissitudes of the time he never attended any school, but through constant association with Baha'o'llah, and devotion and service in His cause Abdul-Baha grew strong in knowledge, in wisdom, and in spiritual attainments.

As he attained maturity Abdul-Baha became Baha'o'llah's chief aid and disciple in carrying on His work. It was Abdul-Baha who first interviewed all persons who came

to confer with Baha'o'llah, and so ordered matters that Baha'o'llah could meet those having spiritual ability and capacity and who needed Him, and not those who came only through curiosity. During those days Baha'o'llah was visited by many believers from Persia, as well as by truth seekers from among various religions and nations.

Abdul-Baha himself also taught the people diligently; and he discussed with learned theologians who marveled at his wisdom and his interpretation of spiritual teachings. They could not understand how this youth, uneducated from their standpoint of erudition, could produce with great ease and fluency arguments that none could refute nor gainsay.

When the time came for Baha'o'llah to reveal himself as the Promised One of all religions, it was Abdul-Baha who first recognized Him in His divine capacity, and it was Abdul-Baha who first voiced the mighty message of The Manifestation of God among men.

Abdul-Baha's life has been one of service to the Bahai cause. During the exile journeys of Baha'o'llah and His followers, and their imprisonment in Adrianople and Akka, Abdul-Baha was constantly endeavoring to serve them spiritually and materially. When persecution was at its height Abdul-Baha encouraged the people, cheered them and gave them hope; and when sickness and disease broke out among the Bahais while they were confined in the

prison of Akka, Abdul-Baha was the chief nurse and servant of all.

Persons often remark that Abdul-Baha appears much older than his age. This is undoubtedly true, for he has had to bear, not only his own troubles, but also those of the many who always have surrounded him. His method of teaching spiritual truths is direct and concrete; and he reaches the heart and through spiritual contact penetrates the soul of the individual.

Many instances, are related in the Orient, of the way in which Abdul-Baha, through long-suffering and persistent kindness, has made staunch friends and supporters of those who held out as his enemies so long as their hearts could withstand the power of his love.

Abdul-Baha remained in Akka a prisoner for just forty years. His freedom came through an adjustment of governmental matters, brought about by the re-establishment of the Turkish Constitution in the summer of 1908.

During this confinement Abdul-Baha was yearly visited by friends and followers from all parts of the world, although often it was with the greatest difficulty that these friends were able to see him, and sometimes the interviews were per force very brief. Notwithstanding these conditions, each pilgrim received bounteously from Abdul-Baha—the source of the spiritual life of the world of today—then hastened to his own country to share this gift of God.

As the life blood goes from the heart to each organ of the body, nourishing and bringing it into functional relation with every other organ, so, from Abdul-Baha, who is the center and heart of the Bahai cause, goes forth the spirit of the love of God, to each of the multitude of members.

Abdul-Baha is the chosen instrument of God, in his mission as "The Center of The Covenant." His servitude to God is the center of divine guidance. This, Baha'o'-llah proclaimed and this, the Bahais know. All who have had spiritual contact with Abdul-Baha, realize that in reality he is the point of divine guidance in the world today. Each one has had this demonstrated in a unique manner, primarily for his own personal enlightenment. The fact of Abdul-Baha's mission as "The Center of The Covenant" holds the Bahais together in an organic body, and through the channel of Abdul-Baha's life of service the Divine Spirit is constructing a new religious life in the world.

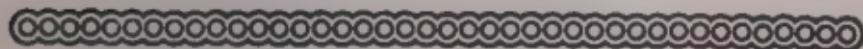
Since his freedom, Abdul-Baha has travelled. Two winters he has spent in Egypt, the summer and fall of the year 1911 he spent in London and in Paris, and now (November, 1912) he is traveling in America.

During these travels he is meeting people who have been attracted by the spirit of the Bahai cause, and he is sowing spiritual seed in their hearts which will grow in God's own time and bring forth the fruit of The Kingdom of God upon earth.

The message which the Bahais are giving to the world is the fulfilment of The Covenant made by God with the people of the world through the prophets of old. In accordance with His promise, God has again caused a manifestation of Himself—in Baha’u’llah, who came for the whole world—that all people of all religions, races, and nations may become one in faith, and brothers in The Kingdom. In order to establish His Kingdom of Peace upon earth, God sent The Bab to prepare the way for His later manifestation in Baha’u’llah. Through Baha’u’llah, The Kingdom came to the world. Now, by Abdul-Baha—the beloved son of Baha’u’llah—The Kingdom is being proclaimed and established in the uttermost corners of the earth.

The greatest desire of Abdul-Baha, is to be known as the servant of God. In his life of service is seen the power, glory and majesty of Baha’u’llah, Who declared His son to be “The Center of The Covenant and the Greatest Branch from The Pre-existent Root”—The Spirit.

Through Abdul-Baha’s service, the glory of Baha’u’llah is being manifested in the world, and The Kingdom of The Father upon the earth is being realized.





AFTERWORD

The Bahai teaching appeals to the soul. It contains spiritual food and sustenance, and gives that moral assurance and faith that every one craves.

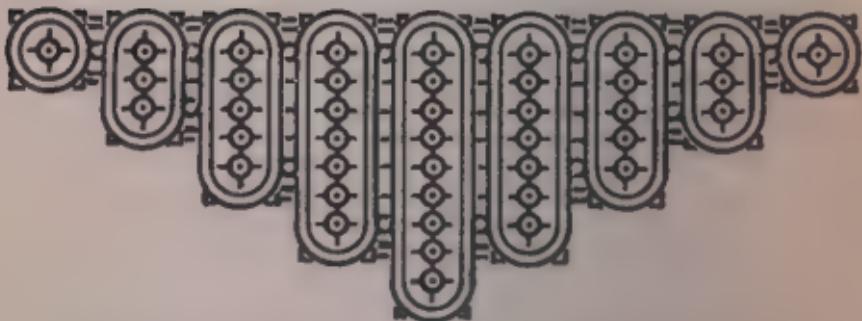
Spiritual truth appeals alike to the Oriental and to the Occidental, to the learned and to the unlearned. It is the one ground upon which all can meet in perfect accord. This is fully demonstrated in the spread of the Bahai spirit in the world, for its following is composed of Christians, Jews, Moslems, Zoroastrians, Hindus and Buddhists, and these many elements, The Bahai Faith is spiritually forming into one organic unit of brotherhood, united under the Fatherhood of God, and in His Kingdom on earth.





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of Baha'u'llah.



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